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414–415), but the skin tent with the two compartments as described by Maximilianus Transylvanus (1523, p. Av) suggests more the typical *Tehuelche* toldo of later times. This typical toldo (pl. 37, *bottom*; pl. 38, *bottom, right*) was made of three or more rows of stakes, diminishing in height from front to rear, and covered with guanaco skins sewn together and smeared with a mixture of grease and red paint. The inmost section was divided by skin screens into compartments, each married couple having their own compartment. The open side, facing east (to leeward), was sometimes, in winter or in bad weather, nearly closed with other skins. The fire was made near the center of the open side, a little within. Skins laid on the ground were used to sleep upon; covers were also of skins. The toldo, according to Spegazzini (1884, p. 230) usually housed a man and his entire family, or an extended family consisting of grandparents, children, and grandchildren, with their wives and offspring; while sometimes each of a man's wives and sons had a separate toldo. Apart from special gatherings, camps did not contain more than about 20 toldos; more commonly they contained fewer.

DRESS AND ORNAMENTS

Clothing.—The early *Tehuelche* men wore a pubic covering, later superseded by the chiripá, and some at least tied up the penis by the prepuce to their belt. (Ladrillero, 1880, p. 498; cf. Pigafetta, 1906, 1: 60; Noort, 1905, p. 191.) The early skin moccasinlike footwear, with hay stuffing, gave place among the later *Tehuelche* to the bota de potro (fig. 18, *e*) made from the dehaired skin of a horse's hock or of the leg of a large puma (Lehmann-Nitsche, 1916 b, 1918, 1935). In one post-Columbian burial in Chubut Territory were found two exceptional types of clothing, a piece of shell-disk spangled mantle and a sandal (Vignati, 1930, pp. 12–19, cf. citations, pp. 20–32, of sources on mantles and footwear). Guanaco-skin overshoes were sometimes worn (Musters, 1872, p. 196). Men's other garments were (pl. 39, *top*): A mantle of sewn skins of young or unborn guanaco, or of skunk, fox, or wildcat (Viedma, 1837 b, p. 68; Muñiz, 1917, p. 214; Musters, 1872, p. 196), reaching to or below the knee, secured by a belt, painted with polychrome geometric designs (fig. 19; cf. Lothrop, 1929), ordinarily worn with the hair inside, but sometimes in hot weather with the hair outside (Coan, 1880, p. 75); a woven woolen fillet; sometimes a poncho. The women's dress (pl. 39, *top*) consisted of: An apron pubic covering (cf. Vignati, 1931 e); an undergarment reaching from the armpits to the knees; a mantle like the men's, but fastened at the breast or shoulder; the bota de potro, when on horseback; sometimes a flattish straw hat.

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Much clearer insight into the composition and functions of the band comes from Viedma. Each cacique or headman had "a determined territory under his jurisdiction, no Indian of his group can enter the territory of another headman without seeking the permission of the latter." Trespass without such permission was one of the chief causes of war. An Indian of one band wishing to pass through or tarry in the territory of another band, had to make three smoke signals and await the answering signals before entering such territory. If consent was not given by the cacique, he was commanded to depart forthwith. Trespass without such formality was interpreted as evidence of bad faith, and resort was had to arms (Viedma, 1837 b, p. 73).

Some idea of the size of band territories is given by Viedma. On the Atlantic coast between Puerto de Santa Elena in 40° S. latitude and Cabo Virgenes at the eastern end of the Strait of Magellan near 52° S. latitude, in all a distance as the crow flies of about 850 miles, there were in 1780–83, according to Viedma (1837 b, pp. 65–68), six bands with their respective headmen. The territory of the northernmost of these extended from Puerto de Santa Elena to Puerto de San Gregorio in 45°4′ S. latitude, about 350 miles north to south; the other five averaged about 100 miles of coast each. How far these territories extended inland Viedma does not explicitly state, but presumably well back toward, or perhaps even to, the foothills of the Andes.

The following passage, highly significant for the unique insight it gives into band composition and family land tenure, needs to be quoted in its entirety.

> The cacique is under obligation to protect and aid the Indians of his jurisdiction and territory in their necessities. In this respect he is the more esteemed, has a greater following among them, and is preferred as a cacique, who is more ready to aid them, more liberal, and more intelligent in the chase. For if he lacks these qualifications, they go off and seek another cacique who does possess them, leaving him [their previous headman] alone with his relatives, and exposed to continual invasions from neighbors: *although that family does not thereby lose its right to the* [its] *territory* [italics ours], and in the course of time there will ordinarily be some other person who will reestablish the tolderia which his father, grandfather, or brother has lost through misfortune or misconduct. When the cacique grows old and for lack of vigor cannot fulfill the obligations of his office, he relinquishes the command to his successor. [Viedma, 1837 b, p. 74.]

A tolderia may be composed of four, five, or more families, each family consisting of a man, his wife and children, and his relatives; this man, who is head or chief of the family, is a sort of subaltern cacique, a subaltern of the cacique who has general charge of everyone and who has right of ownership of the territory (Viedma, 1837 b, p. 76).